world from stagnating, and all perhaps under the attracting power of some satellite, which is itself attracted to a planet *roll-ing* round a central sun. It is thus that one great central energy, one great ruling mind, has held together and swayed the destinies of kingdoms., and reached in its influence through successive generations.

(4.) *The appetence for society.* This is a propensity which man may resist under the influence of other and stronger pro-pensities ; still it is one which every human being feels. ' It is not good for man to be alone/' The hermit draws such praise from his admirers, just because he is resisting one of the strongest principles of our nature. Nor is it needful, in support of our argument, to plead that this love of society is a principle which cannot be resolved into anything simpler. It may very possibly be the result of other feelings, which are called forth by the very position in which man is placed. Still it cannot be doubted, that it is of spontaneous growth in the human mind, and is not the result of any voluntary and far-sighted calculations. Spring-ing up, as it does, under the influence of natural causes, it is made to accomplish many important results. It lightens many hours that would otherwise be intolerably heavy, and perfumes, by the kindnesses which flow from it, the very atmosphere which society breathes. Hence many of the amenities of society, and the numberless offices of kind and obliging neighbourhood. It raises a smile upon many a countenance that would otherwise settle into a murky sulkiness; and calls forth many a cheerful remark, pleasant anecdote, and smart repartee, from lips that would otherwise be sealed in silence. This power may not act at large distances; but, like capillary attraction, it holds bodies that are near compactly together; and banding as it does each little circle, and the members of each little circle

being connected with the neighbouring circles, it reaches in its influence over the whole of society.

(5.) *The appetence for property*. Some analysts of the human mind have resolved this principle into a modification of the love of power. Be it so, it is not the less a spontaneous product of native principles. And in whatever other element it may originate, it becomes at last an independent principle of action, lu some of its forms it may appear to be about the most sordid of all human passions. But speaking of it, not in the abuse of it,